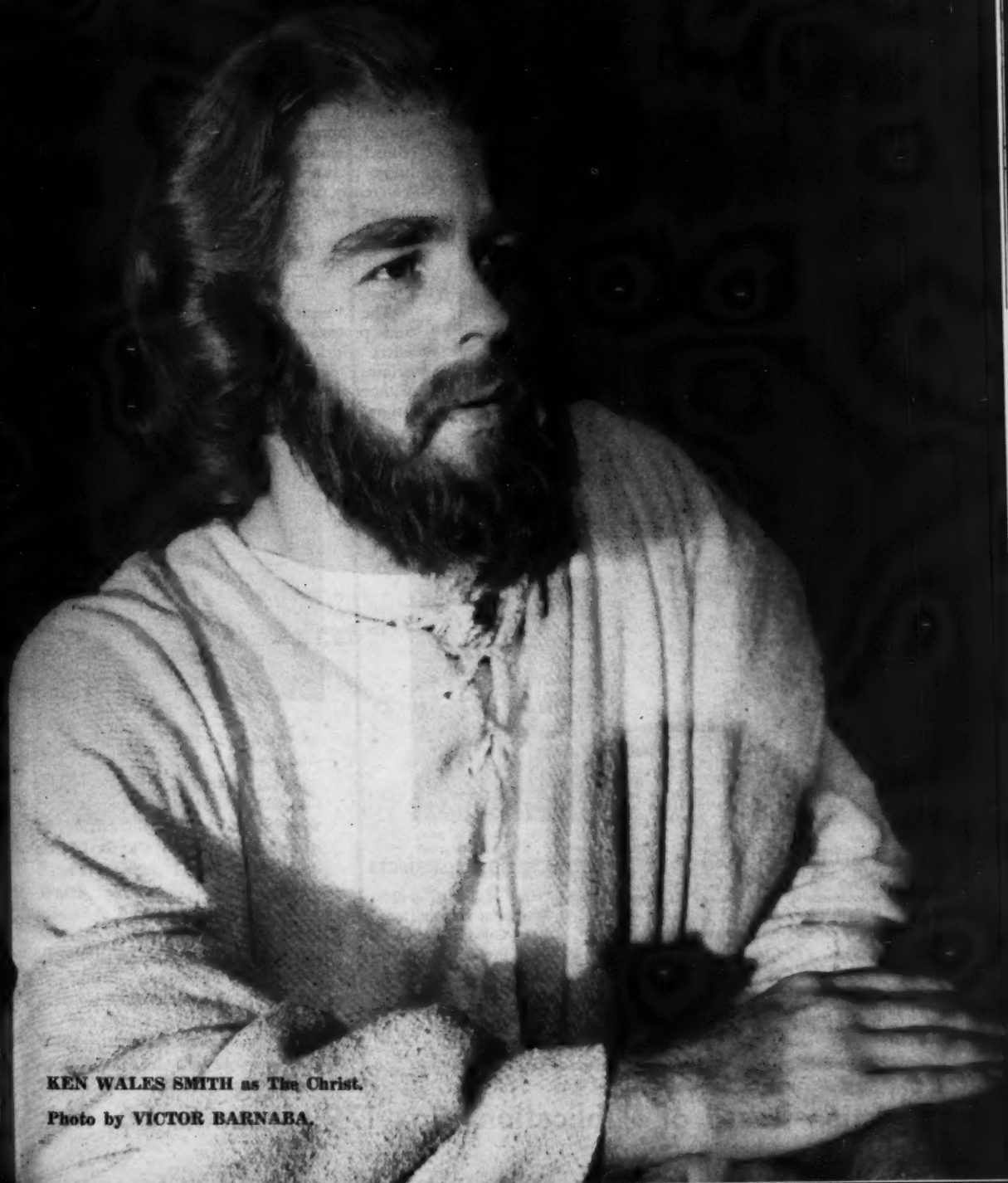


THE CHRISTIAN

APRIL 10, 1960



INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



KEN WALES SMITH as The Christ.

Photo by VICTOR BARNABA.

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THE COVER



THIS week's cover photo by Victor Barnaba is a portrayal of the Christ by Ken Wales Smith in the annual dramatization of the Last Supper at First Christian Church in Santa Monica, California. Ken Wales, as he is known professionally, has appeared in major motion picture and television productions. The son of Wales E. Smith, pastor of the Santa Monica church, Ken is a student at the University of Southern California and a deacon in the church. Read the story of the beautiful production on page five.

A JOURNAL OF NEWS AND OPINION

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Published Weekly by the Christian Board of Publication

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BOARD OF DIRECTORS: John McGinty, St. Louis, chairman; William A. Shullenberger, Indianapolis, vice-president; Hampton Adams, New York, secretary; Eugene S. Briggs, Enid, Okla.; Joseph E. Chastain, Dallas; Lawrence G. Derthick, Washington, D. C.; Carl F. Gast, St. Louis; Henry G. Harmon, Des Moines; Warner Muir, Des Moines; Randall Nauman, New York; John Paul Pack, Seattle; Waymon Parsons, Shaker Heights, Ohio. Directors emeriti: R. Pryor Combs, Kansas City; R. H. Miller, Martinsville, Ind.

SUBSCRIPTION RATES: Quarterly Family plan, mailed to homes, 75¢ per qr. Quarterly Bundle Plan, mailed to church, 75¢ per qr. Yearly Club Plan, mailed to homes (10 or more subscriptions), \$3.00 per yearly sub. Individuals: Yearly, \$4.00; two years, \$7.00; three years, \$10.00; ministers and gift subscriptions, \$3.50. Pan-American postage \$1.15 extra; foreign, \$1.50 extra. Single copy, 15¢. Circulation address: THE CHRISTIAN Circulation Department, Christian Board of Publication, Box 179, St. Louis 66, Missouri.

Advertising rates submitted on request.

Printed in the U.S.A. Second Class postage paid in St. Louis, Missouri.

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Member, Associated Church Press.
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Ecumenical Press Service.

Editorial correspondence should be sent to THE CHRISTIAN,
Box 179, St. Louis 66, Missouri.

"The Lilies of the Field"

by Edith Lovejoy Pierce

A Faith to Live by

IT IS thought that the "lilies of the field" (Matt. 6:28) were the bright anemones that cover the Galilean hillsides in the spring. "They neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these." (Matt. 6:28, 29)

Solomon, the wealthiest king of Israel's history, had no craftsmen capable of weaving a royal scarlet mantle to match the living petals of a flower. This waste of beauty on the country hills was a silent mockery, both of kingly pomp and of imperial might. For the Roman emperor himself wore a gold embroidered toga with a hem dyed a costly purple obtained from the secretions of a certain shellfish called *murex*. How the myriad little red and purple flowers mocked the pretensions of those in power!

Rome had its revenge, though, when Pilate's soldiers mocked and persecuted Jesus before his crucifixion, throwing the humiliation of a scarlet military cloak over the shoulders of the Prince of Peace, twisting the thorns of Adam's curse into a crown of pain, kneeling and crying: "Hail, King of the Jews!" (Matt. 27:29)

"But God is not mocked . . ." (Gal. 6:7) The centuries would indeed "behold the man," and he was no emperor of Rome but "seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand." (Rev. 14:14)

The rust of ruin and the moth of shame devoured the arms and wealth of mighty Rome, while the "lilies of the field" were left laughing in the wind. But flowers are dependent on the springtime. Their lives too, though innocent, are brief. What then endures?

"The grass withers, the flower fades;
But the word of our God will stand forever."
(Isaiah 40:8)



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reliving the drama of the upper room



THE DRAMA OF THE UPPER ROOM is experienced by hundreds each year at the First Christian Church in Santa Monica. Jesus is portrayed by Ken Wales Smith, son of the pastor and a motion picture and television actor. The drama is "With Christ in the Upper Room."

THE hour has come. It is Maundy Thursday evening. The chancel choir has just finished singing the inspiring, triumphant anthems of the resurrection—preparing the several hundred assembled Christians for the occasion.

There is a moment of silence in the sanctuary as those who have gathered there expectantly await the presentation of the unforgettable drama of the Upper Room.

Now the attention of the congregation is fixed on the chancel-become-a-stage as the worshipers find themselves in the Upper Room. The long table is draped with an off-white cloth; and seated at the table are Jesus and the disciples. On the table is fruit, earthenware of varying shapes and, in front of the Christ, a Communion chalice and a tray of unbroken bread.

Then the silence is broken as the Master speaks: "Earnestly have I desired to eat this passover with you before I suffer . . ."

Those who have gathered in the pews are to be more than spectators. They will worship and partake of the bread and the cup "in remembrance" seeking a keen awareness of the Presence.

• • •

Although "the scene" is the Upper Room as Jesus gathered with the disciples and instituted



KEN WALES has appeared in various motion pictures, including "The Gazebo" which starred Glenn Ford and Debbie Reynolds. He is presently working on a \$6 million remake of "Cimarron" with Glenn Ford and Maria Schell.

Among his television appearances have been roles in NBC's program "Flight," in the "Father Knows Best" series, and in a new TV series "Not for Hire." He is hoping for a good role in a religious production.

Ken was a youth session speaker at the Denver International Convention.

PETER (John Carroll), James the Younger (Dan Harris), and John (Walter Doan) receive the chalice in the drama. The professional quality of the make-up artistry by MGM's Bill Reynolds is apparent in these close-up photos.

the Lord's Supper, the *place* is in First Christian Church in Santa Monica, California, where each year hundreds relive the drama of the Upper Room as a high point of Passion Week.

Weeks of preparation are required for the dramatization. The actors, laymen of the church, recognize the significance of their roles and they enter into their parts with dedication as they look forward to rehearsals, full dress rehearsal and, finally, the Maundy Thursday presentation.

The drama, "With Christ in the Upper Room" was originally created by several members of the church under the leadership and counsel of Wales E. Smith, the pastor of the church, who compiled the scriptures and prepared the first script. The drama was first presented at the church in 1956.

Ken Wales Smith, motion picture actor, son of the pastor and a student at the University of Southern California, portrays the important role of the Christ. Known professionally as Ken Wales, the young actor appears regularly on television programs and in Metro-Goldwyn-Mayer and Warner Brothers productions. He is a deacon in First Christian Church and a former president of the Christian Youth Fellowship.

Enthusiastic about the annual drama of the church, Ken believes the drama is much more than a "presentation or production." He says the *experience*, the spiritual significance of the drama "transcends all awareness of production."

Convinced that the Maundy Thursday dramatic service is more than a community-wide tradition or even a religious production, Ken describes his participation in the drama in this way:

"When attempting to do my best in this most difficult of roles, I can only pray that God will use me as a means to make Christ



more real in the personal lives of those who are in the congregation."

The "disciples" represent various vocations. Among these members of the cast are: a law student, an aircraft engineer, an electronic engineer, a teacher, a singer, a merchant and a salesman.

All those who are involved in production take their responsibilities seriously. They know that they are not presenting *fiction*, but serving God by effectively communicating his message which was in Jesus Christ. The script is entirely from the New Testament.

Realism is effected in various ways. Outstanding Hollywood make-up men are used to give this reality. Keester Sweeney, one of the top make-up men at MGM and a deacon in the church, created the characterizations for the first three years. Last year he was in Europe and this artistic work was done by MGM's Bill Reynolds. A man who has given much assistance is William Tuttle, head of the make-up department at MGM.

Realism is also effected through excellent costuming. Women of the church have charge of this important work. The robe worn by Ken Wales as the Christ is of Italian home-



BARTHOLOMEW (William Gillingham), Andrew (Roger Hylla), and James the Elder (Ray Heaton) are shown at the end of the long table. Note the dishes which are effective props.

spun cloth, identical to that worn by the actor who portrayed Christ in MGM's "Ben Hur."

Much of the success of the drama depends upon the portrayal of Christ. The church members have expressed a great appreciation for the strength, sensitivity and sincerity which Ken Wales has given in this role. The role of Christ was first portrayed by John Carroll, in 1956 and 1957. Ken has had the role of Christ since that time.

The visualization and the communication of the message from the Upper Room is strengthened also through the efforts of the director, Mrs. Clara Smith, wife of the pastor, who has worked diligently with action, pacing and dialogue.

Many hours of labor and giving of time and talents are involved in the presentation of "With Christ in the Upper Room" every Maundy Thursday at the Santa Monica First Christian Church. But everyone agrees that it is worth it!

Those who share in the drama regard it as a deep Christian experience of worship. In it they find new dedication whether they are participants in the production or participants in the worship from the pew.

The gathered worshipers partake of the bread and the fruit of the vine as a part of the drama rather than at the end of it as is sometimes done in churches which have used the idea of an Upper Room drama.

Jesus speaks: "I have desired to eat this passover with you before I suffer" and then he breaks the bread, placing it in a dish and passing it on to the disciples. After this he says, "This is my body, which is given for you. Take . . . eat. This do in remembrance of me." The congregation partakes of the broken bread, along with the disciples.

The drama script includes scriptures relating to Jesus' commands to love and his assurance of his peace.

Both the drama and the service is concluded as Jesus speaks: "I glorified thee on earth, having accomplished the work which thou gavest me to do . . . and now, Father, glorify thou me in mine own presence with the glory which I had with thee before the world was made."

The members of the church, as well as the pastor, are convinced that this dramatization is an annual spiritual peak in the life of the church—and an experience which may provide a faith more firm for those who watch, listen and participate.

Those who share in the dramatic service believe it is one more way of testifying before the community that Christ, if he means anything to any man, must be central in faith and life.



MATTHEW (Ted Lind), **Thaddeus** (Don Ede), center, and **Simon** (Robert Langston) present an interesting study in facial expression following Jesus' announcement that one would betray him. They said: "Is it I, Lord?"

Photos by Victor Barnaba

JUDAS ISCARIOT (George Collins) upsets the salt, indicating his guilt as the one who was to betray Christ. Beside him are **Thomas** (Courtney Eicholt) and **Philip** (Mel Jack). Truly a drama, those who portrayed the disciples worked many hours on their parts in the presentation.



Editorials

When Something Dies

ABOUT a year ago one of our fellow elders prayed at the Communion table: "When we fail to remember what happened in the Upper Room, something dies in the life of the church." If public prayer has as one of its objectives the focusing of the minds of other worshipers upon thoughts eternal, this one accomplished its purpose for us.

What *did* happen in the Upper Room? And how does the remembrance of it keep the church alive? These are questions that have come to mind numerous times since the prayer was first heard.

This week, when countless churches will be attempting to recall the Last Supper for their respective spiritual refreshment, the answer to these two questions is highly important. No two would use the same wording in an answer but any answer should stimulate thought.

The first thing that happened was the opportunity Jesus had to teach his disciples humility. By washing their feet he taught them something they had not yet learned about service. It was, as Will Sessions has put it, "truly a precious moment" (*Week of the Cross, Bethany*). Another emphasis is that of remembrance. What pleasant memories these disciples were to have of their wandering ministry with the Master! How often would they be reminded of the true meaning of a word or a deed which was not understood, or was misunderstood, at the time.

From the Upper Room evil made its final, ignominious retreat in the person of Judas. Oh, it is true that he had yet to take the steps which would insure Jesus' arrest, but this was incidental.

Just when evil thought it was gaining a victory over Jesus, God was seizing the victory himself. His purposes for mankind were not fully realizable apart from these events.

So, in the Upper Room, it came about that the disciples learned that when they had seen Jesus they had seen God. Knowing human frailty, Jesus gave them a memorial feast, lest they forget that in him man sees God.

We have perhaps only touched the surface of the things that happened in the Upper Room. We do not want to bog down in theological verbiage in explanation of the event and thereby cause anyone to feel that the scene cannot be understood.

On Palm Sunday, we remember him once

more. On Maundy Thursday in the church calendar, we try to come even closer to the significance by celebrating the Lord's Supper again.

How does this remembrance keep the church alive? Can we transport ourselves back to the first enactment of this symbolic meal on Maundy Thursday and receive some power for the church's life today? Can we do it once a week, year after year?

If the answers to these questions were not affirmative, our Lord would never have established the Supper. He preached constantly against keeping the jot and tittle of the law without paying attention to its ethical meaning. He would not have set up another ritual, to take the place of worn-out rituals.

Spiritual life blood and stamina are freely bestowed upon the worshiper who truly repents and comes to the Supper, not because he must but because he may, and goes forth in confidence. Yes, Mr. Elder, when we do remember what happened in the Upper Room, something *does* live in the church.

The Real Purpose

ONE of the most insidious of the world's sins is suspicion. Sometimes it seems as if it is also the one the church most easily learns and most dearly loves. "What's the angle?" is the first question asked about altogether too many Christian enterprises.

One of the most commonly voiced suspicions heard by editors is that somebody is trying to betray the Brotherhood so that it will be absorbed by some denomination. The writers usually "know" who it is, and want the names exposed.

The only consolation—and it is precious little—that editors have, is that every other editor hears the same thing from his people! To believe the rumors, somebody in every body of Christians is busy trying to sell the "true church" down the river.

In contrast to rumors we might turn to the word of God, if we want to know the real purpose behind prayerful discussions of cooperation and unity.

Read John's account of the Last Supper (Chapters 13–17). There's your answer. Christ prayed not only for his disciples "but also for those who are to believe . . . that they may all be one" (17:20, 21). We divided Christians are a part of the "all" for whom our Lord prayed—and died.



by Frank Johnson Pippin

Minister, Community Christian Church,
Kansas City, Missouri

WHEN Jesus spoke the whole truth the crowd waxed angry and left him. But the church tarried and asked through Simon Peter: "Lord, to whom shall we go? You have the words of eternal life." This is the difference between the crowd and the church. The crowd says with Herod, "Entertain us." The church says, "Redeem us." Do you belong to the crowd or do you belong to the church?

The crowd boasts, "Lord, we thank you that we are not as other people are." The church pleads, "Lord, have mercy upon us as sinners." The crowd says, "Pay for us." The church says, "We are debtors, for we were bought with a price." The crowd has only a club as a weapon. The church has only a Cross. Do you belong to the crowd or do you belong to the church?

The crowd is fickle. The church is steadfast. On Palm Sunday the crowd says, "Blessed is He," but on Good Friday they cry, "Crucify Him." The crowd is composed of critics. The church is made up of consecration. The crowd is a mob. The

church is a discipline. Do you belong to the crowd or do you belong to the church?

The crowd is made up of tipplers. The church is composed of givers.

The crowd makes a polite bow to God. The church worships Him in His holy temple.

The crowd lives by the things that money can buy. The church lives by the things that money cannot buy.

The crowd loiters sick about the Gate Beautiful, begging with outstretched hands, "Give us material security." The church answers, "Silver and gold have we none but such as we have we give unto you. Rise, take up your bed and walk."

The crowd settles for existence. The church will settle only for life. The crowd is the multitude, full of the loaves and fishes. The church is Mary and John at Golgotha, gazing through moistened eyes at the suffering Love that is stronger than death.

Do you belong to the crowd or do you belong to the church?

The crowd says, "Only the worthy can travel with us." The

church says, "Only the unworthy can join our ranks."

The crowd does not believe in hell but they live in it all the time. The church believes in hell but manages to escape it.

The crowd is for the last person talked to. The church is for the still, small Voice as constant as the Eternal. The crowd says, "We'll take the cash and let the credit go." The church says, "We'll invest now and do the collecting later."

Do you belong to the crowd or do you belong to the church?

The crowd is a conspiracy of enemies. The church is a fellowship of friends.

The crowd is vapor and mood. The church is rock and conscience.

The crowd is based on mores. The church is based on morals.

The crowd is indifferent. The church is concerned.

The crowd says, "Show us a sign or a miracle." The church says, "No sign shall be given you except the life, death, and resurrection of Jesus Christ." Do you belong to the crowd or do you belong to the church?

**A Compelling True Story Which Began as a Chaplain
Was Handed the Bible Of a Slain Japanese Christian**

"As If the Day Had Dawned"

by Edwin L. Kirtley

THE strange coincidence of my receiving two such letters from Japanese Christians on Good Friday, 1958, revived the mixed emotions and thoughts which I had experienced so often as an Army chaplain during days of combat while serving overseas in World War II. These two letters provided a most rewarding and fitting conclusion to an otherwise tragic and unfinished story of my World War II experience.

This story began on May 18, 1943—seventeen years ago—on faraway Attu Island in the Aleutians. The U.S. 7th Infantry Division Task Force had invaded the Japanese held Attu Island on the 11th day of May.

Along with the dangers of combat, weather conditions were intensely disagreeable. Late in the evening of May 18th I was with the 3d Battalion, 32d Infantry Regiment, which was fighting near the east arm of Holtz Bay. I heard and recog-

nized the voice of Major Leonard C. Wellendorf of Los Angeles, California, a former UCLA football player of much renown, calling for me.

I walked toward him in the foggy, dismal assembly area and greeted him. Immediately he handed me a small silk bag tied with a draw string and said, "Here, Ed, take this; you can have it. I think it is some kind of Bible. We took it from the body of a Japanese medical officer who was killed just a few minutes ago by a member of my patrol. It happened only about a quarter of a mile back on the mountain."

Major Wellendorf told me that the Japanese officer was apparently trying to surrender when they jumped him and that he had asked the men in his patrol to cover him while he climbed up the mountain side to meet the Japanese. When they came within about 10 yards of each other, the Japanese slipped and fell on

the icy rocks. At that instant one of Wellendorf's men fired, killing the Japanese doctor. Wellendorf said he called back to his men, "Why did you shoot him?" and one of them replied, "He grabbed his pistol when he fell and he could have shot you!"

The Author . . .

Chaplain (Col.) Edwin L. Kirtley is a minister of the Christian Churches (Disciples of Christ). During World War II he participated in the Aleutian Island campaign, the Marshall Island operation and also in the Philippine campaign at the Battle of Leyte Island. A graduate of Phillips University, he also holds the honorary D.D. degree from that institution. The 51-year-old regular Army chaplain is a native of Oklahoma.



I thanked Major Wellendorf for the Bible and took it immediately to the battalion interpreter who verified the fact that it was a Christian New Testament written in the Japanese language which had evidently been given the officer by some friend or relative. He indicated that the photograph which was pasted inside the back cover might be that of the officer's father.

The location of the man's body was checked with Major Wellendorf on his field map. I informed him that I planned to go up there early the next day. I found a willing volunteer for the hike and adventure in Lt. Clifford Kimsey of Macon, Georgia. He was recovering from frost bitten feet which he had suffered the first day of the invasion. (Kimsey served as the backfield coach of the University of Kansas football team for several years after the war.)

He went with me, shovel in hand, up the mountain early the next morning to find and bury the body of the Japanese Surgeon Lieutenant. We found the body with little difficulty, dug a grave in a crevice nearby, and the two of us held a Christian burial service about a quarter of a mile behind the nearby fighting lines. Noise of the battle interrupted the service several times. The service consisted of our singing "Rock of Ages," of Lt. Kimsey's reading appropriate scripture, and of my praying several prayers. Then we covered the body, filling the grave. Nearby we found a Japanese litter for wounded which we took apart and fashioned a cross with the long wooden staves. By using a rusty nail, we marked on the cross bar of the cross the inscription "A JAP CHRISTIAN," and drove the crude cross into the ground at the head of the grave.

While standing there in the fog and cold wind, I said to Lt. Kimsey, "I hope some day to be able to deliver the deceased man's New Testament to his

next of kin or to some relative of his in Japan—that is, if we ever get there."

• • •

Although at that time Japan seemed many years and thousands of miles away, fortunately, however, I was able to spend six months in Japan at the beginning of the American occupation which began in September, 1945. This became possible only after some 30 more months of preparation and of combat by our forces in the Marshall Islands and in the long, curved trek of our forces through the South Pacific, the Philippines and Okinawa.

While in Japan during late 1945 and early 1946, I made many fruitless efforts to locate the family of the deceased Japanese officer. I discovered that records of Japanese war dead were practically non-existent and if they did exist they were not available. "After all," they told me, "why should you care to locate the family of a deceased Japanese soldier?"

Throughout these many years I would not give up and every time I met someone from Japan I would tell the story and ask advice and assistance in my quest.

The turning point came in August, 1957, when my wife and I entertained in our Colorado Springs home a Japanese-American, Miss Hana Kawai, vice-principal of Keisen Girls School, Tokyo. Hana and I were college classmates in Phillips University, Enid, Oklahoma, in the late 1920's.

She had heard the story from me in Tokyo at Christmas, 1945, when I was a guest there in the home of her parents. Since then she had tried in numerous ways to locate the relatives of the deceased officer. Before she left us last August she asked me to let her take the New Testament back to Japan with her and to let her try again to locate the family. After this the break came and she was able to locate the family.

Two letters came to my home at noon Good Friday, 1958—one was from Hana and the other was from Dr. Tatseo Yano of Osaka, Japan, father of the deceased Japanese medical officer. After 15 years of hoping, these two letters furnished the conclusion to the story.

The first letter was typewritten to my wife and me. It reads as follows:

(Continued on page 25.)

WERE YOU THERE?

by Rich Barnes

Were you there when they crucified my Lord?

Tell us what you saw.

Did you see a man being nailed to a cross

Or did you see God being mocked by a crowd?

Did you see a prisoner being executed by the Law

Or did you see the Christ dying from his sorrow?

Were you there?

Were you there when they crucified my Lord?

Tell us what you heard.

Did you hear the pounding of the hammers

Or did you hear the beating of his heart?

Did you hear the wickedness of the soldiers

Or did you hear the forgiveness of the Savior?

Were you there?

Were you there when they crucified my Lord?

Tell us what you felt.

Did you feel the hate of the mob

Or did you feel the love of God?

Did you feel a sense of confusion

Or did you feel a sense of conviction?

Were you really there?



National Council Publications
Tell of Irresponsible Attacks on Churches

Documents Assail "Apostles of Discord"

NEW YORK—A compilation of documents pertaining to the controversial Air Force training manual which linked some churches and clergymen with communism has been released here by the National Council of Churches.

The Council, whose loyalty also was questioned in the now withdrawn manual, said the compilation was designed primarily to provide background information on the issue to its 33 Protestant and Eastern Orthodox member Churches and their agencies.

A foreword by Dr. Roy G. Ross, NCC general secretary, warned that "those who would destroy our churches and weaken our democratic society, to the delight of Communists everywhere, persist in spreading their poison."

"Among the loudest, if unconscious, supporters of communism in America today," he said, "are a handful of hate-mongering, dissident persons who are devoting their lives to the undermining of the Churches and their regularly constituted agencies."

He said the council was presenting the compilation "lest their efforts create confusion and doubt and result in further hate of one American against another."

Dr. Ross noted that the NCC made "vigorous protest" against the manual because churches and the National Council "feel their responsibility for protection of those human rights and freedoms guaranteed under the First Amendment."

Frontiers of Faith

NEW YORK—Frontiers of Faith, popular TV program over NBC under sponsorship of the National Council of Churches, is now featuring a series of contemporary drama programs.

The series is calculated to entertain, inform and hopefully to inspire the application of the Christian ethic in every-day problems, according to an announcement from the NCC's Broadcasting and Film Commission.

Following is information on remaining April shows.

April 10. "The Last Cage," by Jo Scott. Three young scientists involved in an experiment in mutation, this script is an attempt to

say something about God's creation.

April 17. "From the Dark Source," by Robert Blackburn and Sidney Lanier. The time is the aftermath of the Hungarian revolution; the purpose to dramatize the meaning of "the body which was given for thee" and "the blood which was shed for thee."

April 24. "The Endorsement," by George Ballak. Charles Baldwin, drafted into politics, faces the problem of absolute probity or compromise to attain a highly desirable end.

Easter Broadcast

During Holy Week and on Easter Sunday, "The Power of the Resurrection" will be shown on television screens across the nation.

"The Power of the Resurrection," written by Henry Denker, author of the "Greatest Story Ever Told" religious drama series, tells the story of Easter and Pentecost as seen through the eyes of Peter.

● Gene Bartlett

Heads Baptist College

ROCHESTER, N. Y.—Dr. Gene E. Bartlett of Los Angeles, Calif., has been named president of Colgate Rochester Divinity School here effective Jan. 1, 1961, to succeed Dr. Wilbour E. Saunders, who is retiring after 12 years in the post.

Pastor of the First Baptist Church in Los Angeles since 1953, Dr. Bartlett is scheduled to begin his association with the seminary as president-elect June 15.

To "Together" Staff

CHICAGO—Richard C. Underwood, a graduate of Hiram College, Hiram, Ohio, and son of Lawrence Underwood, the college registrar, is the new associate editor of *Together*, monthly magazine of the Methodist church.

A Disciple, he received his M.A. degree from The School of Journalism of Northwestern University.

Ministers Urged to Speak Out Against Church Attacks

Presenting the Facts

INDIANAPOLIS—Disciple ministers were encouraged this week by Dr. Gaines M. Cook, executive secretary of the International Convention of Christian Churches (Disciples of Christ) to present the facts to their congregations about the recent Air Force manual which accused Protestant Churches of harboring communists.

Ministers of more than 8,000 churches were sent copies of the statement signed by Roy G. Ross, general secretary of the National Council of Churches, and denominational leaders, which came under attack along with all Protestant bodies in a training manual issued by the Air Force.

Dr. Cook suggested that the ministers read the statement or publish it within each congregation to end any confusion which has resulted.

The statement makes clear the opposition to communism long declared by the National Council, its leaders and constituent church bodies. It also deplores the abuse of the First Amendment to the Constitution by the Air Force, in allowing such material to be printed and distributed.

"Precisely because of the National Council's unalterable loyalty to these American constitutional principles, it insists not only on the right but also on the duty of the churches and of religious communions and their members to study and comment upon issues, whether political, economic or social, which affect human relations, the dignity of the individual, and the right of all men everywhere to liberty under law and justice."

Toward Brotherhood

EL DORADO, ARK.—Delegates to the annual meeting of the Arkansas Convention of Christian Churches (Disciples of Christ) were told here that today's crises are a challenge to all believers to start moving the world toward brotherhood and goodwill.

William E. Wright of Kings Highway Christian Church, Shreveport, La., said he saw the Church's relationship to world tensions as a "time for spiritual greatness."



Miniature Dolls Portray Last Supper

by Dorothy Claybourne

Hanging above the mantle in the L. R. Berry home in Valley Center, Kan., is this shadow box portraying da Vinci's famous painting of the Last Supper.

The shadow box contains fully dressed character dolls, miniature furniture, food and table ware, with a painted background to give it a three-dimensional effect.

Construction of this beautiful shadow box came about because Mrs. Berry had a dream. It began several years ago when the Berrys visited the Forest Lawn Memorial Park in California and were impressed by the stained-glass replica of the Last Supper.

Some time later Mrs. Berry, already possessor of a colorful doll collection of some magnitude, visited a doll museum at Eureka, Ark. Here she saw miniatures of the U. S. presidents and their wives.

She conceived the idea of recreating the biblical scene with dolls and a shadow box. Through her membership in a doll club, she received a doll from Jerusalem and even wrote to that Bible land for assistance in carrying out her plan. No one could supply her with the doll characters she wanted.

Undaunted, Mrs. Berry decided she could find someone to create them especially for her. About a year ago, in an old issue of *Hobbies*, she found an advertisement for the Saroff Studios, creators of custom-designed dolls, in High Ridge, Mo. She wrote to them, telling of her plan and submitting a picture of the Forest Lawn window. Immediately she received an affirmative reply from Joseph P. Peek, founder of the

studios.

By mid-June she received her dolls and tableware (dishes, wine glasses, bread, plates of fish which Mr. Peek also made for her). Each doll was designed from the da Vinci interpretation, handmade, dressed (to the sandals on their feet) and painted by Mr. Peek.

Mr. and Mrs. Berry worked for several days making the box, table and chairs. A friend painted the background scene and Mrs. Berry searched widely to find exactly the right fabric, with a gold stripe, to match the tablecloth in the stained-glass window illustration. The completed box is 36 inches wide, 24 inches high, and 12 inches deep. It is surrounded by a four-inch gold frame, with a spotlight mounted at the top center.

The figurines are made of a composition devised by their creator, and are approximately eight inches high. Mr. Peek's dolls are used in museums, churches, libraries and schools for educational purposes, as well as in private collections.

When asked what he thought about executing this world-renown masterpiece in dolls, Mr. Peek said, "I thought of how my work might reach someone's mind—regardless of race or creed—to inspire their minds to love God, and to make them better men."

The shadow box project was finished by the first of July. On July 4 the local newspaper, the *Valley Center Index*, printed an announcement of an open house at the Berry home for those persons interested in viewing the exhibit. One hundred and fifty guests came the first day.

Since that time the Berrys, who operate the Berry Hardware Store in Valley Center, have had visitors from eight Kansas cities, ten different states, and Canada.

BELONGING . . .

by J. Warren Hastings

A very alert older woman, she impresses me as being one of those people whose mind never slows up. Recently I had a long talk with her in her apartment.

"You know," she said, "I have had a rich and fruitful life and now as an older woman I am affiliated with only three institutions."

"What are they?" I asked.

"The Daughters of the American Revolution, the Eastern Star, and the Church. I have been a member of the Daughters of the American Revolution for many, many years. My grandparents belong to it and they were zealous members of it. I have held office in it and I am exceedingly proud of the fact that I am a member."

"I understand your attitude," I said.

She continued: "I am also an active member of the Eastern Star. My forbears were Masons as far back as I can check them. I have held every chair in the lodge. I have been interested in its charity program and I know we have been able to help hundreds of people."

"I can understand the comfort that you would derive out of membership in those organizations. In a way, you are honoring your parents by belonging to them."

Then she added, significantly: "*The main institution to which I belong is the Church of Jesus Christ.* I was baptized when I was 12 years old and, so far as I recall, I have had a pledge to the church ever since. I am now 84. I feel that the church is the one institution that reaches over from this life into the next. It is the fellowship of people who believe in Jesus Christ and his Resurrection."

She continued her description: "It is the unique group of people who are determined to make life for human beings on this planet a better experience. The church will never die. It may be driven by its enemies into hiding, but it can never be eliminated."

"It will go on forever. I will be more than a part of it after my death than I am in this life. It is the Church of Jesus Christ that enables one to view the eternal vistas. I lack words to tell you the comfort that I receive from being a member of Christ's Church."

The Neighbors

by

Dorothy J. Strudwick

IT'S not the best neighborhood, nor the worst, Frank Adams told himself bitterly. Why did they have to choose this street of all streets in Lakeville; why did they have to buy a house right next door?

They had moved beyond the lilac hedge at the end of the driveway. He went to the side window to get a better view. The new family was all there, in the bright May sunshine, directing the movers in by the side door with a dark foreign-looking desk so the carved legs would not be damaged; the dark-skinned woman with jet hair flatly pulled to a smooth coil at the back of her small head—petite, in American clothes, but you couldn't miss those almond-shaped eyes. . . . A tall lean man, his fingers long and thin like the hands of a woman, moving in a strange way like the rhythms of a Far Eastern dancer. The boy was lean, too, as tall as his father. Incongruous sight! A typical American sweat shirt and that high-boned face grinning with confidence. Same age as Ellie; eighteen, maybe nineteen. He'd be enrolling in her class at college next fall. . . .

Frank turned impatiently from the window. Grace, his wife, entered the living room, tying on an organdy apron.

"Early dinner tonight, Frank. We're due at the mayor's at eight."

"What? Oh, I'd forgotten."



"That's a switch." She came up to him, slipped her arms around his waist, regarded him seriously.

"You told me this party was important. Maybe you can buy that property on Maple Street for your housing project, you said."

"Yes."

"What's wrong, Frank?"

"Oh. . . ."

"What's going on?" She slipped her arms free, turned to the side window. "A moving van, Frank! The new neighbors are moving in."

"You bet!"

"What. . . Oh." She turned to him, surprise on her pretty face. "Didn't you know?"

"I sure didn't! Grace, why did it happen right next door? They could have gone anywhere else—the other side of the river—but not here!"

"Why not here?"

"Well, for heaven's sake!" He moved restlessly across the room.

"You're not mad?"

"You bet I'm mad!" He made a gesture of impatience. "Look what it means. Our property depreciates in value. Our daughter has a—well, I've worked hard to keep Ellie with the right group of young people. . . ."

"Aren't you jumping to a lot of conclusions?"

"No, I don't think so. Lakeville is a good American town. They don't belong here, and you know they don't!"

"I wasn't asked what I thought."

"Well, don't you agree?" He turned on her belligerently. "Are you going to invite them over for dinner tonight—or any other night?"

"I might."

She was looking at him clearly with her candid eyes. He looked away quickly. He didn't want to be confronted with reason.

"When you do, count me out! They're foreigners, Grace; they're so different from what we are. Even their furniture reeks of something strange. . . ."

"I've seen this coming, Frank.

Your world has become so small. Smaller even than Lakeville. . . ."

He turned from her.

"I'm going up and get dressed!"

The warm spray of the shower refreshed his body, but his mood persisted. It wasn't the war. He could depend on his intelligence enough for that, not to carry his scars when they no longer mattered. He admitted it was fine to send aid to countries, help them get on their feet—it was all right to speak peace around a council table with an assortment of strangers. But a man didn't have to put up with foreigners living right next door!

He shaved furiously.

You stayed in their country because you had to, but you never became one of them. They knew it, and you knew it, too. You were American G.I. and remembered liberty, the pursuit of happiness . . . and the people's choice. They remembered oppression, tradition, and revolution . . . and a way of life that excluded fair-skinned intruders.

So, what were they doing here? The gap was as wide as the ocean was wide; the inscrutable faces of the strangers were still the unknown.

By candlelight, Ellie looked delicate and lovely like a cherished china doll. She chattered like a normal teen-age girl. Frank heard half of what she was saying.

" . . . and I told Chuck that I wouldn't go steady until we were in college next year. Wonderful pie, Mums! And . . . the people next door moved in and what do you know, they're Chinese or something . . . yes, must be Chinese. Chang! His name's Ching. The boy, I mean. Funny, isn't it? Ching Chang! Sounds musical, like a gong. Have you met them yet, Dad? They're OK. She's real smooth, Mrs. Chang. Tiptoes around so quietly you can't hear her. . . ."

"Ellie, I want to talk to. . . ."

"Something's wrong?"

She looked quickly from one parent to the other, suddenly aware of tension. Her mother

passed the plate of cheese squares, shaking her head quickly in silent appeal.

"All right, don't cover up. We're a family. It's about the Changs?" Ellie looked squarely at her father. "Tell me."

Frank felt safer not looking at her.

"You mustn't misunderstand, Ellie. I'm not prejudiced. . . ."

"Yes, you are! I can see it in your face! You don't like to have a Chinese family right next door on Elm Street!"

"Ellie. . . ."

"Dad, you fought in the war for a lot of different kinds of people, didn't you?"

"Stop dragging the war into this!"

"I have a point, don't I? I certainly can't see yours. My own father. . . ."

"You see here!" He glared at her. "No teen-ager is going to needle me . . . not even my own daughter! I don't want to hear anything more from you, except that I'm saying, you stay with your own kind, do you hear!"

"Well, that does it!"

Ellie stood up abruptly and her mouth quivered. She looked at her mother desperately.

"Mother, you're on my side? They're human beings, not . . . not another breed or something! Ching—he's going to teach me how to play tennis; he's a champion where he comes from. I can help him get acquainted. You see, don't you?"

"I know, Ellie. . . ."

"You'll sit and let Dad take this unreasonable attitude? The swellest father a girl ever had—but this. . . ."

Frank slammed his napkin down on the table.

"Ellie, leave the table!"

"Oh, I will, I will!" She gave him a long cold look that set them miles apart. "I'll be across the street at Judy's when you decide to order me to bed!"

The screen door slammed violently as if an angry wind had passed through. Frank and Grace sat in silence for several long moments, a silence that dis-

(Continued on page 22.)



The Risen Life

"Where the Scriptures Speak . . ." by the Editor

Scripture: Colossians 3:1-15.

THE resurrection of Christ is responsible for whatever hope we have for a transformed life. Left to his own devices, man tends to follow the physical appetites of his nature far more than he is guided by the spark of divinity which is within him. There have been many leaders in history who have helped to turn man's thoughts toward God, but the supreme revelation has come to us through Jesus Christ.

The mere fact that there are more people in church school classes today than on any other Sunday in the year is living proof of this belief on our part. The core group in each church considers during the other fifty-one Sundays how Christians may be encouraged to regular attendance. Many of them continue to go their own way, until Easter Sunday. Then they appear. Why?

It is entirely a superficial answer to say that it is social custom. Likewise, the oft-heard comment that people want to show off their new finery is only a partial truth. Most people do not philosophize about their deepest thoughts, and they do not talk in theological language. But nearly everyone who has, at one time or another, confessed his faith in Jesus Christ as his Lord and Savior, feels that he ought to worship the risen Lord on this traditional day.

We have no sympathy with such a view. As a matter of fact, history cannot tell us what day on our present calendar would actually be resurrection day. This is not the important fact. The important fact is the empty tomb. And worship of the risen Christ is testimony to the fact that we believe the resurrection had something to do with our lives.

If we think about this sufficiently, we will worship regularly, each Lord's Day. Furthermore, we will see a much closer relationship between our own Christian lives and the fact of the resurrection.

That is the heart of this lesson today. It is put in the midst of a study of the Beatitudes and it is a choice of some of the words which Paul wrote to the church at Colossae.

One needs to think a little bit about grammar to get the full import of the first verse. We write most of our sentences in the declarative mood, but this one is composed of a subjunctive clause followed by an imperative one. "If then you have been raised . . . seek the things that are above." (Col. 3:1.) It is not expected that one who is not in fellowship with Christ would know how to avail himself of "the things that are above."

On the other hand, there is no

excuse for one who has been raised out of the waters of baptism to walk in a new life with his Lord, and yet fails to seek the things which Christ has made available for him.

The first way that Paul suggests these things may be obtained is to set our minds upon them. (Verse 2.) What wonderful advice for any person who would live a better life! And it is practically a requirement for any person who claims to believe in the resurrected Christ.

Think what our minds are concerned with most of the time. Having accounted for the necessary interests of making a living, family and social responsibilities, the American Christian today still has more free time than any person on earth has ever known. And what do we do with it? You can answer the question for yourself, as I must for myself. I am afraid that all of us would

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR APRIL 17, 1960

Scripture

Colossians 3:1-15

1 If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. 2 Set your minds on things that are above, not on things that are on earth. 3 For you have died, and your life is hid with Christ in God. 4 When Christ who is our life appears, then you also will appear with him in glory.

5 Put to death therefore what is earthly in you: immorality, impurity, passion, evil desire, and covetousness, which is idolatry. 6 On account of these the wrath of God is coming. 7 In these you once walked, when you lived in them. 8 But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. 9 Do not lie to one

another, seeing that you have put off the old nature with its practices 10 and have put on the new nature, which is being renewed in knowledge after the image of its creator. 11 Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

12 Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, 13 forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. 14 And above all these put on love, which binds everything together in perfect harmony. 15 And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful.

have to admit that oftentimes our minds are "on earth," and not on things eternal.

Paul tells the people at Colossae that they are "hid with Christ in God" but that the time will come when they will "appear with him in glory." (Verse 4.) This is the way Paul connects the life here with the life hereafter. Again, this is a fundamental belief of Christians. No one is living for an eternity in this body. We believe in an eternal life in fellowship with the One who gave his life for us.

Now Paul turns to a specific discussion of things that have to be left out of life here if

we are to prepare ourselves for this transition to eternal life. These verses (5-9) must be studied carefully. You know which words apply to you, just as I know the ones to which I must pay attention. The ones that we sometimes dwell on because they don't concern us—murder and such—are omitted. But anger, slander and foul talk are here.

The substitutes for these evil actions are listed also. (Verses 12-15.) Study them carefully. They are easy to understand and sometimes hard to substitute for the earlier list.

Now, we return to Verse 11,

which may be the hardest of all for us to admit, even though it does not seem too difficult to understand. Study it carefully also. If we persist, for example, in pretending that the Old Testament teaches that there are these separate classifications of people and therefore Christians must keep them, what are we going to do with this verse? And, if we prefer the Old to the New, will we be worthy of the risen life?

Easter can be glorious if we truly believe in the risen Christ. This glory can be perfected only if we practice the life that will make us worthy of participation in his resurrection.



Meaning for Today

by William J. Hadden, Jr.

CAN you imagine the members of your class or church embracing each other a moment on meeting and whispering to each other, "He lives!" This would seem strange indeed in our modern sophisticated churches but it is precisely how those in the early New Testament community of faith greeted one another.

As I thought about the presentation of the living Christ to our world I pondered a bit about what might happen today if we greeted each other with the majestic, powerful greeting, "He lives!"

There can be nothing more deadly to the church than its loss of an awareness of the Presence. If we lose the mystical sense of a living Christ in our worship and life we have indeed lost the point of our existence as a church. If Christ doesn't speak to us in the present tense He is destined to die in the mouldy pages of history.

Charles M. Sheldon wrote the best seller, *In His Steps*, in

which he had his characters ask themselves the question "What would Jesus do?" as they faced their problems. This comes close to the ideal of a living Christ in the community. Perhaps our churches and our members too rarely ask "What is the will of the living Christ?" on the issues that face us. Sometimes when we ask, the answers from the living Christ are too strong for us. Often we hide in the trenches of the obscurity of tradition and doctrine in fear of silhouetting ourselves against the light of God's truth in the living Christ!

The crucifix or the image of the dying Christ is the prime symbol for most of Christendom. This is certainly understandable for the gift of our Lord's life on the cross was a most supreme moment. I feel, however, that the empty tomb is an even more vital symbol for us. That which was in Jesus was indestructible and in the indestructible nature of his truth is our hope. This

is the crux of our worship and faith.

Too many of us today worship the Christ of history. We worship, in truth, the incarnate Son of God but fail to sense the profound realization that today as almost two millennia ago, "He lives!"

Dr. J. Philip Hyatt, distinguished professor of Old Testament in Vanderbilt University, once described two churches he passed on the way to class. One was an old downtown church that had all but died in life and program and had sold the building. A business house bought the building and over the gothic arch of the once proud church was the simple advertising sign, "Antiques."

Not far from this church was another one, full of vitality and spirit. In front of their new educational building, under construction, was a familiar sign, "Danger, men at work."

A church which senses the living Christ will never be a worshiper of antiques. Can the term, "Danger, men at work," be applied to your church? When the living Christ breathes through its worship, its teaching and the social complex of your church it will know the sting and pain of the enemy's palm and his cruel cross but only then will it know the thrill of being a living member of the body of a living Christ.

**Self-Examination on Race Relations Urged;
Decade Objectives Projected;
"Apostles of Discord" Hit**

78th Arkansas Assembly Eventful

EL DORADO, ARK.—A resolution urging churches to "institute programs involving the constant self-examination of motives and witness in the area of relations" was approved here by the 78th annual assembly of the Arkansas Convention of Christian Churches.

The resolution, approved without opposition in a session at First Christian Church, urged that Christians "seek all means available in our work and worship to make our witness felt and influence effective in proceeding to a solution of present difficulties consistent with the fundamental doctrines of our faith."

Another resolution reaffirmed the convention's support of the National Council of Churches, which has been under attack by irresponsible persons and groups.

Pointing out that "there are always 'apostles of discord' present in society who seek to compound confusion for their own gain," the resolution asserted "the reputation and activities of the National Council of Churches are being unjustly impugned."

Financial objectives totaling \$153,545 for world outreach causes that will seek support from Arkansas Christian Churches during the church year 1960-61 were approved at the assembly. The convention also gave "encouragement and approval" to plans of the National Benevolent Association of the Christian Churches to erect facilities to serve exceptional children and the senile aged.



DR. AND MRS. CARL V. COVEY were honored by the Christian Churches of Oklahoma in recognition of Dr. Covey's many years of service as executive secretary of the Oklahoma Christian Missionary Society. He retired from active service Jan. 1.

Approval for Decade

The assembly gave "heartily approval" to the basic design of the "Decade of Decision" program. Another resolution set a goal of 20,000 new members in Arkansas Christian Churches by 1970, to be achieved by adding 1,500 annually.

The assembly, which opened March 17 and continued through March 20, was characterized by strength and vision. Adopted was a "Guidance and Recruitment Program" designed to channel qualified young people into full-time church vocations.

The convention asked the state committee on campus Christian life to continue study action toward interdenominational programs "wherever the opportunity presents itself and leads to a more effective ministry."

The assembly endorsed the formation of a "Conference of State and Area Secretaries and Board Chairmen."

Double-Talk Rejected

A resolution embodying a "basic philosophy of world outreach" was sent back to the assembly's recommendations committee for further study after objections were raised to the document's vague definition of the term "world outreach."

J. O. Murphy, layman in the First Christian Church in Little Rock, was elected president of the Arkansas Convention of Christian Churches for 1961.

Named vice-presidents were Robert A. Fudge, minister of the First Christian Church in Hot Springs, and Mrs. J. W. Rainwater, member of the First Christian Church in Fayetteville.

Kenneth L. Teegarden, executive secretary of the Arkansas Christian Missionary Society, was told that he will receive a trip to the World Convention of Churches of Christ (Christian Churches) in Edinburgh, Scotland in August. The tour, which will include a side trip to the Holy Land, will be a gift of church people across Arkansas.

Disciple Is Named Teacher of the Year

BECKLEY, W. VA.—*McCall's* magazine has selected Mrs. Hazel Bragg Davenport of this city as the National Teacher of the Year.

A life-long member of First Christian Church here, Mrs. Davenport has held many positions of leadership and responsibility.

She recently was honored by government officials including Vice-President Richard M. Nixon and Lawrence Derthick, national commissioner of education. She has recently made several radio and TV appearances.

As West Virginia's Teacher-of-the-Year for 1958, she was nominated by the state departments of education from the entire country. The nominees were observed at work over a period of months and then rated by representatives approved by *McCall's* and the U. S. Office of Education.

She has taught school for 32 years, the last 14 here at Central Elementary School where she teaches first grade. She also teaches in the junior department of First Christian Church. In the past she has been superintendent of the primary department, leader of the youth group, co-leader of a girls' missionary organization, secretary of the Christian Women's Fellowship, devotional leader and mission study chairman of various CWF groups.

The April, 1960, issue of *McCall's* devotes a whole page to Mrs. Davenport, her life and her work.



Mrs. Hazel Bragg Davenport

Arkansas Institute

NORTH LITTLE ROCK, ARK.—Roy E. Belcher, minister of First Christian Church, Pine Bluff, is president of the Arkansas Christian Ministers Institute for 1961.

The 1960 session was held here at First Christian Church in February, with Frank G. Elliott, pastor of First Church, Jonesboro, as the president, and Edmund Pendleton as host pastor.

Other officers elected for the coming year included: Leonard J. Brummett, pastor of Parkview Church, Little Rock, vice-president; and Melvin McCurdy, minister of First Church, Stuttgart, secretary-treasurer.

The 1961 institute has been invited to Eureka Springs and Roy F. Horton will be the host minister.

Mrs. Edmund Pendleton was elected president of the Ministers' Wives' Association and other officers chosen were Mrs. Joseph B. Fitch, El Dorado, vice-president; and Mrs. Roy E. Belcher, secretary-treasurer.

Among speakers for the 1960 institute were: Roger Carstensen of Phillips University; F. E. Davison of South Bend, Ind.; and Kenneth Herlocker, psychologist and chief of counseling at the Fort Roots Veterans Hospital.

New Campus Ministry For Portland College

PORTLAND, ORE.—The Oregon Christian Student Foundation will undertake an additional campus ministry in 1960.

This will be at Portland State College located here where no Christian student work has been carried until now. The current campus ministries in Oregon are at Oregon State College at Corvallis and University of Oregon at Eugene.

The new campus ministry is made possible by the pledge of First Christian Church here of \$3,900 which is earmarked for continuing support of the Corvallis and Eugene work and for beginning the Portland State work.

The Portland State ministry will be a cooperative enterprise in which the Presbyterian, Congregational, Methodist and other churches will join to form a central campus Christian ministry. Each church will have a share in the program, building costs and salary of the campus minister.

The Oregon Christian Student Foundation has appointed David Teeter of Portland's First Christian

Church and Everett Cecil of the Cedar Hill Christian Church as directors representing the Disciples on the initial board of the cooperative campus ministry.

The board will supervise the operations of the cooperative min-

istry and see that it carries out its mission: to counsel with students and faculty toward developing a Christian fellowship and viewpoint among students on the Portland State College campus.—RAY S. HEWITT.



HELPING HAND AWARD is presented by W. R. Vivrett, minister of East End Christian Church, Pittsburgh, Pa., to Alan G. Nicholas, publisher of the Pittsburgh "Sun-Telegraph." Mr. Vivrett served for the past five years as chairman of the Allegheny County Board of Assistance. The citation was given in honor of the "Sun-Telegraph" Happiness Fund, totaling \$17,649.25, which according to Mr. Vivrett "has been of immeasurable help to our staff in providing . . . hundreds of families whose only maintenance has been the inadequate public assistance grant."



A NOTE-BURNING CEREMONY was recently observed at First Christian Church, Mexico, Mo. Among participants were (from left) George B. Wraith, minister; W. F. Mundy, past board chairman; M. R. Kemp, chairman of the congregation; Joe Meissert, chairman of building committee; and W. R. Courtney, chairman of advisory committee. The congregation assumed a debt of \$155,000 in 1954 when they built an addition to the education wing, remodeled the sanctuary and purchased more equipment. The debt was paid off five years ahead of schedule.

General Clarke Is Honored



FIRST CERTIFICATE of appreciation given by the General Commission on Chaplains and Armed Forces Personnel is received by Major General Christian H. Clarke, commanding general at Fort Jackson, S. C. The presentation is made by Post Chaplain (Colonel) Loren T. Jenks who is a Christian Church minister. Chaplain Jenks said "participation in religious activities at the post is at an all-time high and this could not have come about without General Clarke's genuine support."

The Church at Work in Houston

HOUSTON, TEXAS—Parkside Christian Church here is nearing completion of two buildings, one 40 by 80 feet which contains five classrooms and the other 40 by 60 feet will serve as a fellowship hall.

In February Spring Branch Christian Church of this city inaugurated a second worship service to be held at 9:30 A.M., and to be identical with the 10:45 service except for the special music. The youth will take an active part in the early service.

Mrs. Lula Darden, 88, for many years pianist of First Church here, died at her home in January. She had been an invalid since 1920.

H. Peyton Moye, former pastor of the Fellowship Christian Church, spoke at Southeast Christian Church Feb. 14 on "Race Relations."

Bethany Christian Church has recently completed an expansion program that included the building of a new transept to provide for seating 120 additional worshippers. The cost was \$26,000. Also the church has purchased a block of land to provide parking for 200 cars.

Roy Turner, associate minister at Bethany Christian, has resigned and began work Feb. 7 as pastor of the

Woodland Christian Church here. He is a graduate of Brite College of the Bible.

Jim Rudd, TCU student, was the youth week speaker at the Heights Christian Church. Rudd served the church last summer as associate pastor.

The Grove Street Christian Church has recently inaugurated a young people's choir under the direction of Jeanett Smith and Maxcine Currey, accompanied by Camella Brown at the piano.—MISS GAYLE HARRIS



FIRST CHRISTIAN CHURCH, Davenport, Iowa, here observed homecoming and nine members who have given almost 500 years of service to the church are pictured (from left): Mrs. O. H. Vinall, 59 years; Mrs. Gertrude Dow, 60 years; Mr. and Mrs. John Taylor, 60 and 62 years; Mr. and Mrs. C. R. Beck, 35 years each; Miss Florence Chapin, 58 years; and the Misses Lillian and Laurretta Littig, 60 years each.

Edinburgh Housing For Young People

EDINBURGH, SCOTLAND—The Middleton Residential School, a very attractive site located 14 miles from here, has been secured to house young people who will attend the World Convention of Churches of Christ.

Chartered busses will convey the youth back and forth to the convention sessions.

The cost per person for the time of the convention, Aug. 2-7, will be 5 guineas, or about \$15.00.

Suggested age limits have been set at 15-28 years and arrangements are being made for adequate adult supervision.

Facilities include five dormitory blocks, assembly hall, recreation room and dining hall.

● Mrs. James D. Wyker

To NCCC Post July 1

NEW YORK CITY—Mrs. James D. Wyker, minister at large for the department of social welfare of The United Christian Missionary Society, has been named an executive-at-large for United Church Women.

Her task with this general department of the National Council of Churches will be in the area of interpretation for the ecumenical movement through emphases on denominational cooperation, the ministry of reconciliation in human relations, working with ministers and lay leaders.

In undertaking the new responsibility Mrs. Wyker accepts a 6-year project made possible through the generosity of friends of the National Council of Churches.

The Rhodes Thompsons



PARIS, KY.—Mr. and Mrs. Rhodes Thompson were honored recently by members of First Christian Church here in recognition of the 25th anniversary of their ministry in Paris.

During his pastorate here 1,276 people have been added to the church membership and he has officiated at some 900 weddings.

He directed the \$110,000 Cane Ridge Preservation Project and led in the establishment of the Kentucky Christian Men's Fellowship and the staging of the first national laymen's retreat at Cane Ridge in 1949.

John H. Wells Honored . . .

50-Year Ministry

NORTH HOLLYWOOD, CALIF.—John Henry Wells, pastor of the Little Brown Church here, was guest of honor at a church fellowship banquet on Feb. 8, in recognition of his fifty years in the ministry.

Cleveland Kleihauer pastor of Hollywood-Beverly Christian Church, was the speaker at the anniversary celebration and Charlie Turner was vocal soloist.

Mr. Wells was a guest of TV and Radio Star Art Linkletter on his House Party, Friday, Jan. 29, 1960, in recognition of Mr. Wells' fifty years in the ministry.

He preached his first sermon at the Christian Church in Poplar Bluff, Mo., in February, 1910.

This year also marks Mr. Wells' 20th anniversary in his present pastorate, a community church that is affiliated with the Disciples of Christ.

Mr. Wells has married nearly ten thousand couples, built four church

buildings, organized three new church congregations and shared in leading some 12 young people into full-time Christian service.

Franklin Minck Honored

COLUMBUS, OHIO—Franklin H. Minck, for 18 years pastor of High Street Christian Church, Akron, Ohio, is chairman of the 1961 Ohio Pastors' Convention, an inter-denominational meeting of Ohio ministers.

His selection was announced at the 1960 convention held here late in January. Approximately 2,000 pastors attended, including at least 200 Christian Church ministers.

In 1928 Mr. Minck was president of the youth convention which met as part of the International Convention of Disciples of Christ which assembled here that year. For the past eleven years he has been chairman of the board of managers of the Ohio Christian Missionary Society.—CLYDE H. EVANS

T. W. Harvick Ordained

LONG BEACH, CALIF.—Thomas W. Harvick was ordained to the Christian ministry at North Long Beach Christian Church here.

Among those participating in the service were: William J. Diehm, Kenneth Stewart, Cleo DeWitt and Vernon Deulaney. Special music was provided by the Evangelaires, a musical group from the Pacific Bible Seminary located here, and the youth choirs from North Long Beach Christian Church.

Mr. Harvick served eight years with the U.S. Navy and has been a supervisor for North American Aviation for the past eight years.

A former student at Pacific Bible Seminary, he plans to attend Northwest Christian College, Eugene, Ore.

Edinburgh Speaker



ENID, OKLA.—Dr. Stephen J. England, dean of the Phillips University Graduate Seminary, will make one of the main speeches at the World Convention of Churches of Christ in Edinburgh, Scotland, this summer.

The university's board of trustees approved his making the trip and the action of the seminary council to raise funds for travel.

The dean will speak Aug. 5, on the subject, "The Church, Her Historical Destiny." The theme of that day's session will be "The Hope and Destiny of the Church."

Dr. England has also been asked to be chairman of one of 12 study groups meeting in conjunction with the convention. This group, the Central Study commission of the convention, is dealing with the subject, "The Authority in Revelation."



SNOW-COVERED GROUND was broken by members of First Christian Church, Trenton, Mo., for a \$270,000 sanctuary and education unit. From left are: Alfred Roweth, president of church board; Eugene Andereck, chairman, building committee; Bill Gipson, chairman, building finance; Earl Ebbe, contractor; Herbert P. Davis, minister; Mrs. Cully Tennant, president, CWF; William Robbins, president, CMF; Katrinka Ebbe, representative of Chi Rho; and Jim Watson, representative of CYF.

CAMPUS COVERAGE

Missionary, Statesman and Christian Gentleman

R. S. Garfield Todd Speaks at Milligan

MILLIGAN COLLEGE, TENN.—Honorable R. S. Garfield Todd, former prime minister of Southern Rhodesia, was the featured speaker at the mid-winter convocation held here at Milligan College.

Dr. Todd expressed his views on education with the words that "every college and every school that sets out to bring to young people a new understanding of life in Christian terms is one that is in the forefront in building a nation."

The African leader traced the development of Christian education in Africa from the time when primitive peoples were illiterate and without the basic knowledge of agriculture, health, homemaking and other facets of life. Today 25 years later, more than 30 per cent of the native population are enjoying Christian education.

Dr. Todd, who is a vice-president of the World Convention of the Churches of Christ (Disciples), came to Africa in 1934 as a missionary of the New Zealand Churches of Christ (Disciples) and served in this capacity for nearly 20 years. Since then he has served Southern Rhodesia

as prime minister for three terms.

Following his message here at Milligan College, the honorary degree of doctor of laws was conferred upon Dr. Todd. The citation commended him as a "consecrated missionary, statesman of renown and a Christian gentleman."

Dean E. Walker, president of the college, presided at the convocation.

\$30,000 For Jarvis

Agro-Industrial Building

HAWKINS, TEXAS—Dr. Cleo W. Blackburn, president of Jarvis Christian College, recently announced that the college received a gift of \$30,000 for the construction of an agro-industrial building on the campus located here.

The donors are Col. and Mrs. Barton, owners of the Lion Oil

Company of Eldorado, Ark. This makes the second large gift the school has received in recent months for rebuilding the entire campus.

In the next few weeks, construction will begin on the Aborne Health Center, first on the list of new buildings to be constructed. The building will accommodate 24 student patients. There will be two private rooms for faculty members, nurse's living quarters, physician's and dentist's offices, X-ray and treatment rooms and isolation wards. The Health Center is named in honor of its donor, Mr. John A. Osborne, president of the Aborne Coffee Company of Indiana.

Literature Scholarship

CANTON, MO.—A new scholarship in literature has been established for junior or senior students majoring in English at Culver-Stockton College here.

Dr. L. O. Little, superintendent of Quincy Public Schools, has established a \$12,500 scholarship fund in memory of his wife. The annual scholarship of \$500.00 from this fund will be known as the Beulah E. Little Scholarship in Literature.

This scholarship combines an area of particular interest to Mrs. Little, and, with preference given to students who are preparing to teach, the field of education which is of special interest to Dr. Little.

—THE NEIGHBORS

(Continued from page 15.)

turbed him even more than Ellie's outburst. He felt his unreasonable anger turn against Grace, too.

"What was that?"

They heard the sound at the same time—the screech of tires, the scream. The sounds cut the serenity of the quiet street; they jolted through the security of the impressive house and fine furniture—things one depended on to feel that every day would occur just as planned. . . .

They were the first on the street, kneeling by Ellie's still body as the young driver stood there, trembling, his hand loosening his necktie, eyes glazed with shock and fear.

"I didn't see her, I swear I didn't see her! She came out so fast from behind the hedge, like she was crying or something, her hands to her face!

Oh, gee, mister, I didn't see her, I swear I didn't!"

Why try to comfort the boy when his own fear couldn't be controlled? Frank groaned inwardly.

He started as a quiet voice came from behind him.

"Madame, will you be kind enough to call an ambulance right away?"

Grace left quickly and there was a man beside Frank with a blanket. Frank saw the hands first, long and thin like a woman's hands. He saw how gently and efficiently they drew the blanket around Ellie, how they felt her body quickly, searching out the secrets only a medical man would know. Frank looked up into the face of his neighbor, Dr. Chang.

"No bones broken," he smiled at Frank. "She's got some cuts and bruises. I think she struck her head on the pavement when she was hit. Her pulse is steady.

Don't worry."

Frank couldn't find the right words. He didn't want to forget this moment—he knew he would remember it much clearer later on. What really mattered was Ellie—and life. The long thin hands were life. They could span an ocean. Humanity was here at this moment while he and Dr. Chang knelt beside a young girl and saw with relief her eyelids open slowly, heard her weak whisper, "Dad?"

"It's all right, Ellie. It's all right."

The scream of the ambulance siren swept down the street. Frank held out his hand.

"I'm Frank Adams. I want to welcome you to our neighborhood."

The long thin fingers closed on his firmly. Dr. Chang smiled and the stranger disappeared. The world had come to Elm Street, and Frank Adams was ready to be a part of it.

CANDLELIGHT COMMUNION

By Rudolph N. Hill

In the twilight dusk we sat there,
And never a word was said.
The shadows about us deepened,
Gethsemane lay ahead!

And then in white robes, like
angels,
The two candlelighters came,
And the tips of the lighting candles
Seemed as cloven tongues of flame!

The words of the prayer were
spoken,
The table held spectral gleam;
In silence the bread was broken,
Overhead a dim cross's beam.

Forgive us our sins, Lord Jesus!
No Gethsemane this, like thine.
But we feel we have pressed close
to Thee,
And drunk of a healing wine.

SO FEW TO SEE

(Spoken to a Dogwood Tree . . .)

by Ida Elaine James

I look with love upon your sweet
white bloom,
Your largesse, your pale radiance,
velvet grace—
And sighing, wish you had a showier
place
In my front yard (if only there
were room).
Your plain simplicity needs no per-
fume,
You charm the watcher without
subtle lace;
You're like grave wonder in a child's
pale face—
Your myriad selves seem wasted in
this gloom.

And yet, the sacred Figure you
were meant
To hold, a certain Man of Galilee,
Was also, from a humble place, con-
tent
To shed His beauty and His purity.
Never too lowly were His arms
downbent—
Wherever a child's face was, there
was He!

Edinburgh Note . . .

Those who are planning to attend the World Convention of Churches of Christ (Disciples) have been requested by the Edinburgh Convention committee not to arrive in Edinburgh before the morning of Tuesday, August 2, since room reservations in hotels, dormitories, tourist homes and private homes are not scheduled to begin until August 2.

• • •

The British Churches of Christ (Disciples) will hold their Annual Conference in Edinburgh July 30-Aug. 2, with 600 expected to attend.

The Easter Offerings

give support to the work of 56 brotherhood agencies, doing the work of Christ in our own land and around the world.

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Higher Education
Religious Education
Historical Interests
Church Extension
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By ILION T. JONES. While stressing the current American situation, Dr. Jones discusses the issues that divide Protestants and Roman Catholics, and boldly evaluates the terms on which peaceful co-existence may — and may not — be achieved. \$3.95

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By JAMES D. SMART. A distinguished author, pastor, and teacher claims that today's church has virtually lost the Biblical character of its ministry, and tells what the Protestant church must do to recover it. \$3.50

Now at your bookstore

New "Year Book" Corrections

Page Correction

- 334—Joseph Lee Bryan correct address: 716 Paris Ave., Hannibal, Mo.
 335—W. L. Burner, 422 Stratton Place, Decatur, Ind. Classification "r"
 339—William G. Clark correct address: Yakima Indian Christian Mission, P. O. Box 318, White Swan, Wash. Omit classification "s"

- 343—Eric Daeneck, USOM IRAN APO 205, New York City, New York
 351—Hayes Farish correct address: 341 Aylesford Place, Lexington, Ky.
 386—D. L. Hughes, 453 DeSota Drive, El Paso, Texas, with classification "r"
 403—H. W. C. Roberts correct address: Camdenton, Mo.
 404—Donald B. Rogers correct address: 1166 Oak St., Eugene,

Ore., omitting the classification of "g"

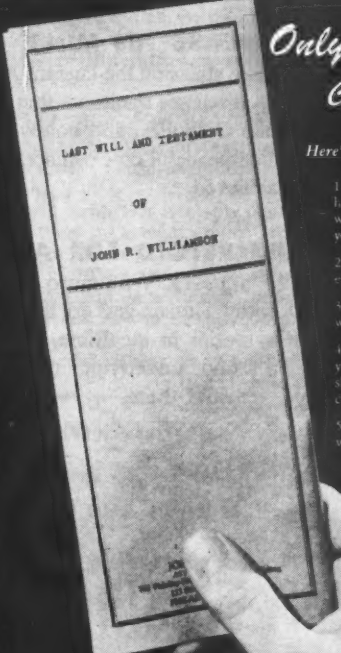
The Following Churches Should Have Been Credited With NBA Giving:

- 467—Baltimore Edgemere First \$40; Baltimore Jones Creek \$50; Baltimore Lansdowne \$10; Baltimore Penwood Terrace \$25-15 with per capita \$2.20; Fork Christian \$40; Baltimore Christian Temple \$135; Baltimore First \$40; Baltimore Govans \$50 with per capita \$5.73; Baltimore Randall \$25 with per capita \$6.89; and Baltimore Wilhelm Park \$50.
 468—Bel Air Mountain \$365; Harve de Grace First \$84.66; Capitol Heights First \$25 with per capita \$6.61; Boonesboro First \$65; Hagerstown Beaver Creek \$126.40; Hagerstown First \$602.37; Hagerstown Ringgold Union \$26.
 469—Williamsport Downsville \$146-33; Salisbury Bethlehem \$20; Snow Hill \$205.10 with per capita \$10.61; Hedgesville Tomahawk, W. Va., \$33.71; Martinsburg Winchester Avenue, W. Va., \$804.79; and Waynesboro Pennsylvania, First \$327.66 with per capita \$4.31.
 461—Los Angeles (Hollywood-Beverly), California. The amount shown in the column "Total Giving to Others" should read \$41,576.17; the column "Other Missionary Benevolent and Relief Offerings" should read \$23,038.82 making the per capita \$31.42.
 464—San Bernardino (First), California. The amount of \$22,312.12 should have been shown in the column "Total Giving to Others"; \$7364.12 should have been shown in column "Other Missionary, Benevolent and Relief Offering"; making the per capita \$21.02
 512—The resident membership of the Eureka Christian Church, Eureka, Illinois should be 589 instead of 389 as reported, making the per capita \$21.49 instead of \$32.54
 614—National Avenue Christian Church, Springfield, Missouri. The per capita should be \$10.06
 615—First Christian Church, Bethany, Missouri. The amount in the column "Amount Received for Local Expenditures Including Building Fund" should read \$17,473.44 instead of \$4121.61 as reported
 672—Findley (First), Ohio, should have been credited with the \$85.00 contribution to the International Convention instead of Findley Central

Only You...
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Here's why you should do it today:

1. It is the one sure way to leave what you leave to those for whom you intend it. Otherwise the state distributes your property for you.
2. It helps evaluate your property and sets the estate in order.
3. It enables you to dispose of your estate while in good health and sound mind.
4. It assists in perpetuating your life work, your ideals, your faith. Every Christian's Will should give a share of his estate to Christian causes.
5. A large measure of peace of mind follows writing a Will.



PENSION FUND OF CHRISTIAN CHURCHES (Disciples of Christ)

800 Test Building

Indianapolis 4, Indiana

Setagaya Ku, Tokyo
March 28, 1958

"Dear Edwin and Edna Mae:

"At last, I am able to report to you that I was fortunate enough to find the father of the medical officer whom you buried in Attu Island.

"I had a Christian newspaper publish a story in one of its editions with the picture of the Bible and the picture of father. The name of the Bible was 'Murata Toichi' and someone who attended the same church knew that the name was that of the pastor of a church near Osaka and the name of the father was Dr. Yano. Since then the father wrote to me three or four times and last Sunday (Palm Sunday) two of the sons and a daughter-in-law came to Toyko to get the Bible and to learn a little about his death.

"The father is a pediatrician near Osaka and is 76 years old. They have 8 children and all of them are doing well. He wrote a history of his family and one of these days when I have more time I will translate it for you.

"Tohru, the man who was killed, was the second son and was the only doctor in the family; so naturally he would have carried on his father's practice. It seems that this is a very devoted Christian family.

"Dr. Yano asked me for your address; I presume that he will soon write to you. Through this incident I received letters from several people who knew of the family and in some way or another they knew our family or Keisen (Girls School) or Miss Michi Kawai (deceased founder of Keisen) and I realized what a small circle the Christian world is.

"The Christian Newspaper (CHRIST WEEKLY) is connected with Dr. Toyohiko Kagawa's work and they were happy to get such an interesting article; so they asked me for your picture. I think they wrote three different articles, so if I can get copies of them I shall send them to you.

"My greatest joy was to learn that both the father and mother are living and were able to learn of Tohru's death, which was an unknown fact until they received your information. As nearly all of the Japanese soldiers on Attu Island were killed, they surmised that their son also died and they had a Christian funeral for him with Rev. Murata officiating. It seems Rev. Murata gave the Bible to the boy when he went to war and he had pasted a picture of Tohru's father in it.

"I am at school writing this as I just received a letter from Dr. Yano and I felt that unless I wrote to you, now, I would put off writing for several days again. We often think of you and treasure your friendship. Please let me know how all of you are getting along.

Affectionately,
Hana"

The second letter received was from Dr. Yano and was well written in English in his own handwriting. It reads as follows:

Osaka, Japan

"The Honorable Chaplain Kirtley,

"I am very glad to inform you that my wife and I received yesterday the Bible with much thanks which you had long in your mind to hand over to the parents of the possessor. You had handed it to Prof. Kawai of the Keisen Girls' College in Tokyo, who in turn had told to the *Christ Weekly* published in that city.

"The owner of the Bible is my second eldest son named Tohru Yano. He graduated from the Hokkaido Imperial University Medical School. That university was founded by Dr. Clarke of Massachusetts University Agricultural School, about 80 years ago. Soon after graduation he was enlisted to the Imperial Army as a surgeon; he served in an Army hospital in Sakhalien. This island was robbed by Soviet Russia after the war. As he was an expert skier he was assigned to the Army stationed on the island at Attu. He was Surgeon Lieutenant then. He deeply believed in God, though young. Tohichi Murata, whose name was signed on the back cover of the book, was pastor of Toyonaka Church, Osaka, at the time when he was serving in Attu. We have long been members of that church.

"Through you we could clearly know how our dear son breathed his last. Besides you buried him kindly with due ceremony. We cannot fully express our heartfelt thanks to you. My wife is full of gratitude and says she feels as if the day had dawned.

"This was told at once to his seven brothers and sisters who live, with blessings from God, from Aomori, the northern-most part of our country, to Kyushu, the southern-most. It is needless to say how thankful they are to you.

"I am a doctor, pediatrician; I was a professor of the Kyushu Imperial University. I am 76 years old now and thank God that, assisted by my dear wife, I keep a Sunday school at my home. It is called 'Ko-hitsuji-Kai,' Lambs' Association and Mothers' Association, too. This Sunday school has continued about 39 years.

"We pray that the blessing of God will be abundant on you and your family.

"Thanking you again.

Yours truly,
Tateo Yano"

In April, 1958, while exchanging chaplain stories with several chaplains in the lobby of the Hotel Astor during the Annual Convention of the Military Chaplains' Association of the United States of America, I told the preceding story.

As soon as I finished, Chaplain (Lt. Col.) William E. Austill, 299 Weston Road, Wellesly 81, Boston, Massachusetts, spoke up, saying, "Ed, there's some more to that story. After the battle of Attu Island, I was serving in the office of the Chaplain of the Alaskan Defense Command. One day while there, the Commanding Officer of the Burial and Graves Registration Services sent a wooden cross to our office from Holtz Bay, Attu Island, with the information that the body which was buried under it had been disinterred and reburied in the Japanese section of the Little Falls Cemetery, Massacre Bay, Attu Island. That cross stood in the corner of our office for over two years. We kept it, not knowing what to do with it. It, too, had inscribed on its cross bar, 'A JAP CHRISTIAN.' Surely it was the same one!"

• • •

There is something within all of us that transcends war and strife. Standing beside the lonely grave of Lt. Tohru Yano on Attu Island, I felt that even though the sundering chasm of war separated me from his Japanese home and family, that chasm could be bridged.

I believed that to return this Bible, to furnish information about Lt. Yano's death, and to inform his family of the Christian burial service were important things to do, but how much more important it was to let his family know thereby that others cared even in the bitterness and darkness of war.

I believe it is possible that some day, like Lt. Tohru Yano's mother rejoiced with her family, all mankind can rejoice in the brotherhood of man through Christ and "feel as if the day had dawned."

TOWARD A BETTER CHURCH

by Samuel F. Pugh

Letter to the Caretaker

DEAR FELLOW WORKER:

As custodian you have one of the most important jobs in the entire church. Every person who enters any part of the church, or even passes by the premises, gains an impression of the church on the basis of your work. The worship services, the class sessions, the fellowship hours are made better or worse by the way you do your job and the attitude you show with everyone you meet.

You need not be told that there are a great many problems and difficult situations related to your work: What to do when two or three people all give you different instructions, how to straighten and dust the classroom of a teacher who leaves everything scattered about and tells you not to move a thing, how to be tactful in getting people to leave the church building late at night so you can lock up and go home, what to say to people who ask questions about things you know you should not tell. Yours is not an easy life but it is an interesting one and an important one.

It takes a special kind of person to be a good caretaker. He must be honest—so trustworthy that he carries keys to every room in the church, works where money is kept and personal items are left on desks and tables. He must be so dependable that the church officers know the building will be opened, lighted, heated, clean, and ready every time it is supposed to be. He must have

such high moral character that parents have no fear in leaving their children at the church for junior choir rehearsal or other event.

A church custodian should be clean about his person. He should dress neatly, even when in his old clothes, so that he is a credit to the church both on and off his job. He should be courteous and gracious to members and to persons who come to the church. There are callers who see no one but the caretaker and their impression of the church may be established by him.

A caretaker should be able to see things that need to be done. He should even be disturbed by a picture hanging at an angle, or a cobweb on the ceiling, or a floor that needs to be mopped. He should have an artistic eye, but if he hasn't, he should ask his wife or the minister's wife to point out those things a man might overlook.

To help you see your work as a unit and to give you guidance as you seek improvement we offer the following suggestions:

—Find out to whom you are responsible. Is it the chairman of the department of property, the pastor, one of the trustees, the church office? When you are sure, then you may perform logical tasks that everyone brings to you but otherwise refer "everyone" to your work supervisor.

—Ask for a job description of your responsibilities. This will help you (and the church officers) to know just what your work responsibilities are.

—Write a work schedule of your own. Make it fit the over-all needs

of the church as well as your own time schedule. Arrange it so you can do part of your work while you are waiting, or at least without making many special trips to the church unnecessarily.

—Put the church in order on Monday morning. Empty wastebaskets, pick up papers, straighten stacks of quarterlies and books, place hymnals (face out) in a uniform position. Do light sweeping where needed, place chairs in even rows in all classrooms. Dust pianos and tables. This procedure makes the building ready for guests—put your mind at ease while you continue your cleaning, room by room.

—Ask the chairman of the property department for an indoor closet and outdoor tool shed (if you do not have them now). Discuss the tools and materials you need to do your work well. If you do not have adequate tools it is quite possible that an item may be placed in the church budget. Every church budget should include a fund for brooms, soap, and such items every year.

—Take good care of your tools. Keep them oiled and repaired and sharpened and be sure to put them away when they are not in use. They are a hazard as well as an eyesore when left about the church or lawn.

—Maintain a happy attitude in your work. Some custodians complain constantly about doing the very thing they were hired to do. Others radiate a happy spirit that is so contagious that it spreads to everyone around the church.

Read the manual, PROPERTY, by Fred W. Michel. It contains many things that you as well as the department of property should know. Your pastor will probably give you a copy if you ask him for one.

You are probably saying that if your job is as important as this article states, then you deserve a raise. If you are doing all the things mentioned above *you* do deserve a raise—and I hope you get it!

**Samuel F. Pugh is executive director of Local Church Life of The United Christian Missionary Society, 222 S. Downey, Indianapolis 7, Ind.*

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RELAX . . .

ELEGY

His little toy dog is covered
with dust
And so are his little toy
blocks.

I bought them and paid an
extravagant price,
So what does he play with
. . . . ?

The box!

SUZANNE DOUGLASS IN QUOTE

The modern woman doesn't
need an attic—as long as she
has a purse.

QUOTE

ODE TO PUBLISHERS

Hand-made paper;
Hand-set type;
Morocco binding;
Contents: Tripe.

JOS. S. NEWMAN in Verse Yet (World)

. . .

The dictionary is the only
place where success comes be-
fore work.

MAIN SHOP

. . .

Very few people take aim
when they shoot off their face.

DAN BENNETT



Literature to Live by

COMMUNION WITH YOUNG SAINTS by E. Ashby Johnson. This delightful story goes directly to the heart of problems parents and teachers face with growing youngsters. 10C749, \$2.00

A CHRISTIAN INTERPRETATION OF MARRIAGE by Henry A. Bowman. Here for pastor and layman is a clear picture of marital relationship. This book includes questions and panel topics for discussion in premarital counseling. 10C704, \$2.50

THE LAYMAN BUILDS A CHRISTIAN HOME by Vera Channels. This book, the third Layman Series, emphasizes the principles of emotional maturity and the meaning of Christian love in family relations. 10L377, \$1.95

TENSIONS OUR CHILDREN LIVE WITH edited by Dorothy T. Spoerl. 53 stories of children facing everyday problems and situations with tensions—with built-in answers for discussion. 10T629, \$3.50

A BOOK OF FAMILY WORSHIP edited by Elfrieda and Leon McCauley. Simple worship material for use at home, this book is directed to young people from about eight to fifteen years of age. 10B387, \$2.95

AND FOUR TO GROW ON by Frances Palmer. This is the heart-warming story of a husband and wife who decide to adopt four children and the love, trials and tribulations that enter into the Palmers' life. 10A349, \$3.50

HAND IN HAND by Laura Margaret Evans. This book, an intimate view of those times that children confide in their mothers about their problems and fears and hopes, is for all those who love this younger set. 10H437, \$2.50

BEING MARRIED by Evelyn Millis Duvall and Reuben Hill. This book, drawing upon the most up-to-date findings of social sciences, is a comprehensive introduction to love, marriage and parenthood by two authorities. 10B429, \$4.95

ADVENTURES IN PARENTHOOD by W. Taliaferro Thompson. A discussion of fathers as parents, children's basic drives, discipline problems, and religion in the home. 10A348, \$2.50

PARENTS DESERVE TO KNOW by G. Curtis Jones. Drawing on his vast experience in counseling the author presents a practical aid for parents who wish a more mature outlook on child raising. 10P621, \$3.95

CHRISTIAN FAMILY by Leslie and Winifred Brown. The authors present everyday practices in religion with views of sex, love, courtship, marital unity and the characteristics of the Christian home. 10C774, \$1.00

TOWARD A SUCCESSFUL MARRIAGE by James A. Peterson. From "Factors of Choosing a Mate" to "The Last Half of Life." 10T644, \$3.95

CHRISTIAN BOARD OF PUBLICATION

Box 179, St. Louis 66, Mo.





"You Are What You Read"

For the Bereaved

Assurances of Life Eternal. By Margaret E. Burton. Thomas Y. Crowell Company. 162 pages. \$3.50.

Anthologies on immortality seldom excite me, but this one is different. It has a freshness ("Crossing the Bar" is *not* used), a quality of selection, a brevity and clarity of thought that go far in making it the exception rather than the rule.

It combines the best thoughts of our modern pulpit giants with the eternal testimonies of their predecessors. The poetry of England's great Victorian period is happily united with that of early and modern American writers. It reveals the hope of the Christian Faith in an intelligent, rather than emotional, manner.

Ministers should find it exceedingly helpful. *Not* as a substitute for the preparation of memorial services, but as a spiritual aid after the service is finished. For that bereaved soul who is not ready to read an extensive theological work, who is not even ready to read more than a page at a sitting, but who has what seems like endless hours for reading, this book is one the minister can pass along as a gift or a loan.

One can start anywhere, read as long as desired, and catch a fulcrum of strength. Friend can pass it on to friend. And with minister, laity and friends able to use it, that means its value is for everyone.—ROSS M. WILLIS

Devotional Reading

The Power of a Purpose. By Nenien C. McPherson, Jr. Fleming H. Revell Company. 156 pages. \$2.50.

The Power of a Purpose, by Dr. Nenien C. McPherson, Jr., is a book of inspirational messages dealing with various areas of life. Intriguing themes such as Facing Life and Not Evading, Why Not Live Now,

Achieving Christian Personality, How Does One Learn to Do Right, and Victory Over Circumstances are included in the book.

Each of the seventeen short chapters deals with a vital area of life in a realistic and practical way. A wholesome blend of penetrating insights into life and a vital religious faith give helpful answers to some of life's deep needs. Each chapter is well written. A consistently high level of thought and treatment is maintained throughout the book. Each message is illustrated by choice passages of scripture and literature.

After reading the book one is inspired to feel that life is good and that the good life is to be desired. The short chapters are adaptable for short devotional messages on practical themes. This little book of deep spiritual insight and strong Christian conviction will enrich and stimulate those who read it.—JOHN B. NANCE

Mexico's Children

Balti. By Ella Huff Kepple. The Bethany Press. 127 pages. \$2.50.

Balti by Ella Huff Kepple is an interesting story book depicting child life in central Mexico. A nine-year-old Mexican boy, Candido, has a baby burro, "Balti," as his beloved pet.

While she is telling stories about the two "pals," the author is also acquainting the reader with life in Mexico. She helps the reader to feel the importance of birthdays in Mexico, the joy of the Christmas season, the excitement of "hanging Judas" during the Lenten season, the importance Mexican children feel about having their pets blessed on San Antonio Day and the security produced by family love and understanding.

She also weaves into her story some of the basic problems of children the world over: forgetting to feed a pet, teasing when one doesn't

feel well, the fear of going to the hospital, the disappointment that comes from not getting to do what others do and the price that must be paid for disobeying loving parents.

Although the book is written for Primary-age boys and girls, it would also be interesting to Kindergarten children who are able to sit still for a while and listen to a good story.—MARY ELLIOTT

Not the Best

The Prophets of Israel. By C. Ross Milley. Philosophical Library. 138 pages. \$3.75.

This book by Dr. Milley does not merit a favorable review. The book, throughout, is vague and confused. It equates "Prehistoric" with "Pre-Christian." Moses is alternately mentioned as an important historic character, and then as a purely legendary character of whom we have no reliable information.

Again it states as assured fact that the chief features of Israel's religion came from the Canaanites after the conquest; and then that those chief features came from Jethro, the Midianite priest; and again, those chief features were worked out in Egypt during the enslavement there. To cite one more illustration of confusion: the author asserts that the religion of Judah was mixed, and gives as evidence the fact that Ahab (king of Israel) built a temple to Baal, and yet named his children for Yahweh!

The weakest feature of the book is the failure to take note of the archaeological finds of the past forty years. The great flood of literary documents now available, are consistently ignored. Such neglect can be excused, if at all, only by the fact which Cyrus H. Gordon has recently pointed out, that it is easier to hold to old patterns of thought than to unlearn, restudy and rethink our beliefs in the light of all the evidence now available.—GUY J. WRIGHT



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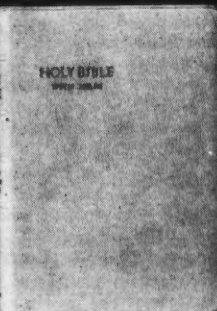


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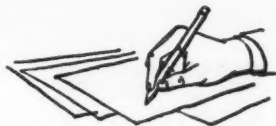
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Letters . . .

Protests Abbreviation

Editor, *The Christian*:

Your news item on Page 12 (Jan. 24) of *The Christian* makes me wonder just how far we are going with this business of abbreviating words.

To me "X" has been the "unknown quantity" and certainly does not make a complete word, as indicated by "NEW XMAS ORATORIO" and "XMAS IS OK'D."

To be consistent, why did you not name the new magazine "THE XIAN"?

If you use the symbol one place, it should be used in all instances and I hereby enter my protest against its use at any time.—MRS. EVERETT G. (NELLIE) WALTER, Columbus, Ohio.

Offensive Term

Editor, *The Christian*:

I was shocked to see the use of the term "Xmas" on page twelve of the January 24th issue of *The Christian*—despite the article on the other side of the page that gives justification of it from the Roman Catholic point of view, it is still an offensive term to some Christians. It should go without saying that the contemporary use of it has an altogether different basis and origin from that of the early Church.—HARTFORD C. INLOW, South Bend, Ind.

Honor in Spelling

Editor, *The Christian*:

In the January 24, 1960, issue, I like the new type for setting the "News Capsules" on page 24, as I believe it offers room for more local church news. I do not like your use of "Xmas" on page 12, and I hope you will not repeat it, approval of the Pittsburgh Diocese to the contrary notwithstanding!

Did your Christmas greeting cards include a high percentage of those which said, "Holiday Greetings," "Season's Best Wishes," etc.? No mention of Christmas, Christ or what the holiday was celebrating? Mine did, and it terrifies me. Please, sir, as a leader of Christian people, take the necessary extra time and space required to honor our Lord

by spelling his name out completely.
—GEORGE W. MORRIS, Danbury, Conn.

EDITOR'S COMMENT: The coincidence of the news article about the use of "Xmas" and our own use of it as a heading on the same page was unintended. We never use this spelling in the body of an article, but "Christmas" did not fit the space in this instance, I suppose.

Having said this, I want to testify that I have never agreed with those who insist that "Xmas" means "crossing out Christ." For me, the cross is the perfect symbol for Christ and I can use it interchangeably. Therefore, it does not mean "an unknown quantity," a lack of honor nor is it an offense to me.

Certainly, I regret that this spelling affects anyone's concept of Christ adversely, but I could not agree that the above definitions are any more accurate than mine. As a matter of fact, the thing that has bothered me about the words is the inference in the word "Christmas" that the proper celebration of Christ's birth is a "MASS."

Transferring Fellowship

Editor, *The Christian*:

May I use a little of your time by commenting on your Editorial "Moved Recently?" (Jan. 31, 1960)

The case of the lady who asked for her letter reminds me of an occurrence in our church when I was a young elder, more than fifty years ago. Our young minister called on a young lady who had moved to our community from a church "back east." She informed him that she belonged to the church there. When he asked her if she brought her letter with her, she said, "Yes, I have it in my trunk, but I want to attend some of these dances here and get acquainted with the people before I come into your church."

I have served as an elder for more than fifty years and I believe the problem of "transferring membership" is the most difficult and the most confusing of any that has come up. I admit that I was a pretty weak elder when I started out, but I have learned a few things during these years. One of the most important is that there is no such thing as transferring membership. The Lord adds to the church, and

what he has added let no man try to transfer. If I am a member in Great Bend, I am a member in St. Louis, or Cincinnati, or London, Africa, India, or any other place I happen to be.

The custom of "transferring" membership grew up in the time of the traveling evangelists. Their success was based on the number of additions to the church. Many found it gave them a much better showing by counting the "transfers." In reality it is not membership that is transferred, but fellowship. It is easy to explain to the most doubtful that fellowship can be only with those with whom we can be in contact. I have used this method in calling for a good many years and almost invariably it has proved successful. If it were adopted fully by the church it would be even more effective.

I would like to have your comments on my position on this issue.
—GROVER C. GILSTRAP, Great Bend, Kan.

EDITOR'S COMMENT: This sounds Christian to me. "Fellowship, not membership, is what is transferred"—and it should be done as simply, as quickly and as certainly as one moves every other aspect of his life to the new home town.

Better Day Anticipated

Editor, *The Christian*:

Your editorial, "By No Means Their Hurt," issue of December 13, suggests to me that it will be time, one of these days, for a "top-level" council of you younger men looking to better behavior for those who still talk of unity outside, after having made such a mess of it inside.

There is an encouraging sound emanating from Bethany. Gresham has struck a melodious note. The book by Cochran will help mightily.

Some actions at Denver, not quite clear as to purpose, seem to suggest a "peace conference" of some sort.

As an older man who has had knowledge of our moods and movements since 1890 I look on with hope, having no party or partisan plea to advance. But I want you to see the dawn of a better day and I believe you and Hayden [Edwin Hayden, editor, *CHRISTIAN STANDARD*] can help to that end.—S. S. LAPPIN, Bedford, Ind.



Plan a Place for

BOOKS IN YOUR HOME

Here are just a few of the many possible book suggestions for reading in the home.

***Winning What You Want by J. Clyde Wheeler.** "In this book Dr. Wheeler deals with many of the fundamental human problems in a manner which shows great insight and understanding and, of course, the fact that Jesus Christ is presented as the answer to human problems gives the book real strength and power."—*Norman Vincent Peale*. 10W487, \$2.95

You Can Hope Again by W. Albert Donaldson. Here is a book to bring excitement into your life. It manifests examples and reasons of what it means to lead a Christ-centered life. 10Y231, \$2.50

God and Man in Washington by Paul Blanshard. Here is a vigorous and carefully documented report on the whole panorama of church-state relations throughout America, as reflected in the activities of all religious groups and the federal government in the nation's capital. 10G588, \$3.50

When Trouble Comes by James E. Sellers. The author presents a Christian view of evil, sin, and suffering. He has rendered interesting and understandable a theological subject very vital to everyday life. 10W483, \$2.00

Dr. Ida by Dorothy Clark Wilson. The inspiring story of Dr. Ida Scudder, fifty years a medical missionary in India. All this is vividly narrated against a rich tapestry of Indian life and customs. Illustrated. 10D302, \$5.95

A Protestant Speaks His Mind by Iliot T. Jones. Here the issues that divide Protestants and Roman Catholics are examined and the terms on which peaceful co-existence may—or may not—be hoped for are assessed. 10P624, \$3.95

Three Churches and a Model T by Philip Jerome Cleveland. Stories from the heart and life of a country pastor who loves God and the common men He made. Readable as any popular fiction. 10T619, \$3.50

*This is a Bethany Press book

Thirty Years with the Silent Billion by Frank C. Laubach. Here is the thrilling story of a man who has had the courage to attempt the impossible and made it possible; a man who has helped the curve of literacy to turn upward in the past 30 years. 10T618, \$3.95

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LET'S TALK IT OVER

by F. E. Davison

QUESTION: Our church is overrun with young people and they seem inclined to run both the minister and the church. Who has a right to vote in church matters? Is there no place for those of us who have passed three score years and ten?

ANSWER: You do not designate just what age folk you classify as "young people." If it is teenagers that are overrunning your church you should thank God that they are at the church instead of a hundred other places they could be.

Your minister should be pastor of the whole congregation. He will give time to the youth and train them in the ways of the church. To do that he must make them feel that they are a part of the church and have a voice in its life and program. It is possible that that is what he is trying to do.

Your letter indicates that you are greatly concerned about who has a right to vote on church matters. At the meetings of the church board I would feel that only those who have been duly elected officers have a right to cast a vote.

Others should be given the privilege of coming to board meetings and presenting any matter of importance. If the chairman is wise he will not open the meeting at that time for discussion of the question presented. Instead, he will refer the whole matter to the proper committee or department.

After that committee has

given careful consideration to the matter it should bring recommendation (either for or against) to the full board. The person who originally presented the question should be invited to that meeting and permitted to speak to the recommendation made by the committee. When the vote is called for, only the duly elected officers will vote.

Your question perhaps refers more definitely to congregational meetings. The wise church will reduce to a minimum any controversial subjects presented to the congregation.

Personally, I would hope that some better time could be found than at the Sunday morning worship hour. If the matter is important and if the church members are properly interested they will make a real effort to be present at another hour.

At congregational business meetings every member should have the right to vote. Twelve-year-old Johnnie may not understand all the things involved but on the other hand it would not be fair to deny Johnnie a vote and give one to Mr. Hardnose or Mrs. Bluster when they never attend a church meeting unless a church fight is in prospect. If the name is on the church roll I see no way to deny a vote to any member, young or old.

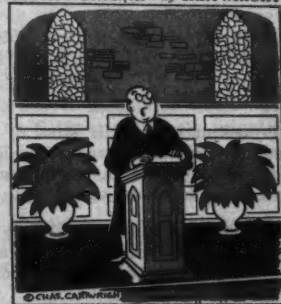
There is an important place for older members of the church. Those who are physically able will set the example of faithful church attendance. Even shut-ins can render won-

derful service by undergirding the church program with prayer. Sometimes these prayers can be written and sent to the pastor, the church school superintendent, the youth sponsors or any leader that would be encouraged by such interest in the work he (or she) is trying to do.

The young people of the church certainly need your prayers and also your patience. They will at times exasperate you and disappoint you but at other times they will cause you to tell other folk about the wonderful young people down at "our" church.

Before any of us criticize young people it would be well to turn back the pages of our own personal history and inquire about what kind of young people we were when we were teenagers.

Church Chuckles by CARTWRIGHT



"I am most gratified by the success of our Attendance Campaign, but I do regret the unfounded rumor about door prizes!"

